sublimates itself into the co-existence of an impersonal
Brahman without qualities, a fundamental divine
Reality free from all relations or determinates, and
a Brahman with infinite qualities, a fundamental
divine Reality who is the source and container and
master of all relations and determinations —Nirguna,
Saguna. If we pursue the Nirguna into a farthest
possible self-experience, we arrive at a supreme
Absolute void of all relations and determinations,
the ineffable first and last word of existence. If we
enter through the Saguna into some ultimate possible
of experience, we arrive at a divine Absolute, a
personal supreme and omnipresent Godhead, tran-
scendent as well as universal, an infinite Master of
all relations and determinations who can uphold in
his being a million universes and pervade each with
a single ray of his self-light and a single degree of
his ineffable existence. The Overmind conscious-
ness maintains equally these two truths of the
Eternal which face the mind as mutually exclusive
alternatives; it admits both as supreme aspects of
^/6ne Reality: somewhere then behind them there
must be a still greater Transcendence which
originates them or upholds them both in its supreme

Eternity. But what can that be of which such
opposites are equal truths, unless it be an original
indeterminable Mystery of which any knowledge, any
understanding by the mind is impossible? We can
know • it indeed to some degree, in some kind of
experience or realisation, by its aspects, powers,
constant series of fundamental negatives and positives